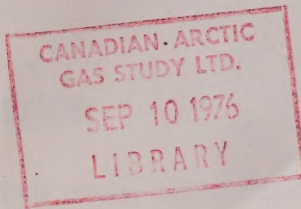


Exhibit #691



Leo Kylo

Outline of Evidence
presented on behalf of COPE

The Berger Inquiry - July, 1976

Subject to Revision

Leo Kylo

1. The role of Recreation in periods of Social and Economic change.
 - A. The factor of culture in recreation programs and facilities
 - B. Present level of recreational services in the NWT and their domination by white Northerners.
2. Relevant examples from Alberta
 - A. The nature of resource towns and the transients they attract.
 - B. The social problems of adjustment in resource towns:
Ft. MacMurray, Cash Creek, Grand Cash, etc.
3. The need for local direction and control: Northern Games and the TEST ski program.

CULTURAL AND RECREATIONAL ASPECTS

OF

NORTHERN SOCIETY AND LIFE

by

Douglas Dittrich

Evidence presented on behalf of C. O. P. E.

Presentation

to the

Berger Inquiry:

Social and Economic Phase

August, 1976



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My name is Douglas Dittrich. I am an Anglican priest and live at 1099 Laroque Street in Kamloops, British Columbia where, since January 1, 1976, I have been Rector of St. George's Church.

I have a B.A. from the University of Toronto and am a graduate in Theology from Wycliffe College, Toronto. I lived in the Northwest Territories continuously from June 1962 until the end of December 1975. I made my first trips into the Territories in the years 1953 and 1954. In addition to my duties with The Anglican Church of Canada (Frobisher Bay 1962-1967; Inuvik 1967-1973), I took an active part in community affairs and matters concerning cultural development, particularly in relation to native residents.

Until December 31, 1975 I served as Secretary/Co-ordinator of the Northern Games Association from its inception in 1970, and as Secretary of the Inuvik Native Friendship Centre from its inception in 1971. For over two years, from October 1973 until December 1975, I was on a leave of absence from the Church, working full-time on these two projects in association with the Committee for Original People's Entitlement (C.O.P.E.).

I have an ongoing interest in northern, native, environmental and political affairs. Currently I am a member of the Arctic Institute of North America, the Canadian Association in Support of the Native Peoples, the Canadian Nature Federation, and the Committee for an Independent Canada.

Mr. Commissioner: I have been called upon to speak on the potential social impact of the proposed Mackenzie Valley natural gas pipeline, with special reference to the cultural and recreational aspects of northern society and life.

I have made no scientific studies but I have observed, from the point of view of an intimate association with the local people, the effects of change and development on the North during the past 14 years.

An individual's language, culture, skills, values, history and traditions are all vital aspects of who a person is. If these are taken away or downgraded, both society and individuals suffer for it. The onrush of economic and social change into an area may confer certain benefits, but it is usually accompanied by processes which tend to dehumanize, rather than enrich, the lives of those caught in such circumstances.

Where the situation is such that individuals are prevented from living creatively, from expressing themselves positively, and from sharing their basic values and interests, the results will inevitably be negative and destructive. There is a great concern that the trends witnessed in recent years in the Canadian North will accelerate radically if all the proposed development is allowed to proceed uncontrolled. Drastic steps must be taken to provide realistic means and support to facilitate northern native people preserving those facets of life they themselves value and to insure that cultural development and creative recreation will become a fact rather than a theory.

Economic development and general human well-being and genuine progress can be compatible. Judging by past history, however, a great deal more care, thought, effort and preparation must be taken if tragedy and social malaise are to be avoided or at least minimized.

experiences and from our past mistakes. Thus we are prone to making the same errors and falling into the same traps over and over again. I urge you to consider what has already occurred as a result of the changes of the past few years and regard them as warning of the hazards and dangers that threaten northern life and northern people in the years ahead.

In reviewing some of the incidents I have observed, and in identifying some of my personal experiences, I am acutely sensitive to potential threats to the lifestyle and welfare of all those people who are likely to be further subjected to rapid development which can very easily become a scourge rather than a benefit if it gets out of control.

My perspective has been that of a Christian Minister, as one who moved North to work with the original inhabitants of this land, to share their sorrows as well as their joys.

I trust that my comments will serve to delineate some of the events and policies that have created the social situation that exists in the North today. By sharing my observations, I hope that you will have some material which will be helpful to you, sir, in formulating the recommendations that will be drafted as a result of your Inquiry.

I shall never forget the day in mid-May 1959 when, having just completed a trip from Toronto, the place I grew up, I stepped off an aircraft at Great Whale River, northern Quebec, and for the first time encountered a native community. Life was beginning to change for those people, but many of the old ways and customs still prevailed. I value the insights I gained from living and travelling and working with them. The languages and the cultures of the Inuit and Indian continued to survive. Recreation or lack of it was not a problem. There were always many things to do in what we, in non-native society, would call our leisure hours.

Eight years later, in 1967, I returned briefly to Great Whale River. I was disheartened and distressed by what I saw. The bruises of being a political football were very evident on the faces of the Cree and the Eskimo. The tussles among Federal Government departments concerning jurisdiction over native peoples were increasing. Provincial authorities now vied for a piece of the action. As so often has been the case, the hapless people were caught in the crossfire and reaped no benefits from programs that usually never got past the paper or theoretical stage. The Mid-Canada radar installation, built there in the mid-fifties, had left its scars on the community and was now abandoned.

For ten days I literally slept on the floor of a native home. I did not object to this. What I did object to was the almost total lack of adequate housing in general throughout the settlement. Tent-frames which were year-round homes during my previous stay were, in many cases, still in use. The millions of dollars spent on a defence project had left only negative effects on the local residents. The only testimony remaining was that of fewer jobs, more addiction to alcohol and an increased dependency on an alien system of governmental administration. The Co-op store provided

at the time it's functioning as political trouble. Now it's from being 'victimised' by development.

little or no encouragement was given to those who, in 1962, wanted to take positive steps to retain the good aspects of Inuit culture. Those who preferred to continue living on the land were shunned by government and forced, despite their efforts, to return to the town, a much more hostile environment for them than the open sea and rolling tundra of south Baffin. A news report this past April ¹⁹⁷⁴ in the News of the North (Yellowknife) tells of these same people I knew, nearly 15 years later, attempting to carry on the struggle to maintain their culture. I admire their tenacity. I only hope that positive support is forthcoming. How long must it take?

With the rare exceptions, and I recall one or two government teachers who appreciated something of the people's relationship to their land and tried to be sensitive to this, the system imposed simply drove the now familiar wedge between the young and the old, and between the very body and the spirit of the individual. I have often remarked that physically people are existing here in the town but that mentally they are living elsewhere.

How do you heal the wounds caused by this sort of forced dichotomy? There are ways to "put it all together" in order that people get the best of both worlds - the old and the new. But the intruder, in his stupidity and naivete always seemed to regard it as an "either-or" situation and never a "both-and" possibility.

As I began to learn their language and eat their food and travel with the hunter in search of seal or walrus or bear or caribou, I gained a respect for a culture and a love for a land. There were superior and admirable values inherent in the makeup of the people. Their traditions were ones of which they could be proud. But the newcomer said, either directly or by implication: this is the way it is going to be; this is how you are going to live, because it is a better way; this is how you are going to dress, because it is a better way; this is what your children are going to be taught, because it is better;

these are the games your children are going to play, because they are better. The intruder was arrogant, and the intruder was wrong! The intruder never took the time to discover who the people of the land really are and what they have to offer and what wisdom they have to share.

Schools were built and houses were erected, and telephones were installed and roads were plowed. Millions and millions of dollars were spent. And then millions more. Meanwhile the frustrated newcomer wondered why nothing seemed to work with these natives for whom he had come thousands of miles to share his expertise and wisdom. How unappreciative they appeared to be of all these 20th century wonders. We have taken your dogs and given you an amazing snow machine which you only have to feed in winter time. Marvel of marvels! In retrospect these were all a part of the thin edge of the wedge that was to bring a whole people to the brink of disaster, humanly and culturally.

The U.S. Air Force installed their huge gymnasium (for their own use, or the occasional Tommy Hunter show) and to offset any possible positive effects from that recreation area, a bar was built on every floor - this must be the main recreation of the newcomer, concluded the people of the land. This building still stands - presently the student residence at Frobisher Bay - a constant reminder of the sort of values that were thrust upon a beautiful and unsuspecting people.

With the exception of a number of the newcomers who participated in curling, the other chief recreation turned out to be bingo. Very soon bingo was big business, and suddenly the game of bingo was drawing off money, as it still does, that should have gone to children's clothing, to food, to housing, and to hunting equipment.

Young native people were now wandering around in a cultural limbo they did not understand. They became trapped in an environment to which they were unable to relate. Parents and grandparents were no longer motivated nor

able to teach them the traditional skills of the land. None of the generations was able to adjust to a strange and apparently irrelevant system of education. The curriculum content and the overall orientation of school staff generally missed the basic point of attempting to teach anybody anywhere anything. Start where the people are. Be sensitive to them as human beings. Discover something of their background and philosophy of life. Do not assume you are the one with all the answers, and possess the superior lifestyle and have a monopoly on the body of human knowledge. This may seem the obvious approach. Yet how seldom did we observe evidence of attitudes that truly reflect this kind of thinking. The frustration of the school classroom has had such a negative impact on so many individuals that one sometimes wonders why we bothered at all. If learning cannot be a positive and rewarding experience why inflict anyone with the process?

For both young and many of the older people the day was no longer occupied in carrying out the many tasks and chores of a hunting economy. Life consisted, either of meaningless projects which the newcomer thought of importance, or of sitting it out until something, somewhere happened. And when it did the catalyst was usually the bottle.

Those who know Frobisher Bay are familiar with the nearby Sylvia Grinnell River. Many of us know how, by stupidity and indifference and carelessness, huge garbage dumps and disposal areas for everything from honey bucket contents to large construction equipment were allowed to grow right next to its mouth. One of the potentially excellent recreational areas close to town - polluted, ravaged and abused. The Government-sponsored fishing cooperative, together with uncontrolled private fishing by transients, in a very few years, rapidly depleted that river of its historic magnificent run of the Arctic char.

Years went by and no attempts were made by the authorities to consult the people in any meaningful way on community development. One evening in

1965, Bryan Pearson, now Territorial Councillor, and I stood watching the smouldering remains of a local house which had just burned to the ground because of a lack of adequate fire protection equipment and trained firefighters. Then and there we determined that Frobisher Bay must have an elected representative Council and that the people who lived there must have a real say in their affairs and begin setting their own priorities.

Over a decade has passed; progress has been extremely slow. For a very long time any kind of useful support from Government was negligible. People became discouraged, time and time again, because the decision-making process always, it seemed, occurred a long, long way from them. Money was available to subsidize the fantastic infrastructure to maintain and coddle the transient community. Money was not available to provide positive programs to assist people to develop creative skills related to their own culture and lifestyle. Significant funding was rarely designated for adult education and recreation facilities. All this was the state of things at a time of unprecedented crisis for the people.

The Government Rehabilitation Centre was inhabited by disoriented and handicapped people from many Baffin region communities. The majority were soon so dependent upon the Centre that rehabilitation became rehabilitation simply to exist in that place indefinitely - caught in an institution from which there was no escape. It became a breeding ground for every social ill imaginable. I know; I lived next door.

Leisure time in the Arctic was how a fact of life. Yet programs for both adults and young people consisted primarily of the showing of Grade B, or was it Grade C, movies in the community hall. This hall was donated by the I.O.D.E. but no one ever gave the people much direction as to how they could tap its potential. The values of Hollywood became ingrained in a people who were never given the opportunity to be exposed to anything else. We live with the results today.

In 1967 I moved to Inuvik. Although the land of the Mackenzie Delta is very different from that of Baffin Island, and the background of the native residents somewhat different, one was struck with the similarity of social conditions - the work had been thoroughly done - the disease had been spread, without favour, right across the top of the world.

By 1967 the lustre of the new Inuvik, officially unveiled to the world in the summer of 1961, had lost some of its shine. The excitement of a new town with a new life and unique qualities was beginning to wane. The non-native institutions of the transients were well-established. Socially and economically the newcomers were all set up. It was a town to be run as a town anywhere in southern Canada, by and for southerners. Recreation was geared to and run by those who had just arrived. The fact that others, the vast majority, were here first, and would always be here, was irrelevant to the new settlers. The ideal of three races living in unity and harmony in a model Arctic community was relegated to the tourist brochures.

Everything had been imposed; everything had been meticulously laid on; everything and everyone was programmed; whoever you were, you were expected to accept the alien ways and to inculcate the new values. Yet many sensed that those in control had no real long-term interest in the land or in those who call it their home. The imagery of the North as the proverbial ice-box to be raided, lingered forbiddingly. Instantly a people had been made dependent on a system and a way of life that was at best inept and impersonal. The bureaucracy that grew fat by feeding on itself was now entrenched. It was in the North but not of the North. The civil service of non-natives grew by leaps and bounds. The ordinary citizen never got to know who made all the decisions. He was completely oblivious as to who set the policies which affected his life, as to how appointments to office were made, and as to how people gained power and effective control of their own affairs.

The spring festival, Muskrat Jamboree, was transplanted from Aklavik to Inuvik. It very quickly died from the now rampant disease of "do-goodism". Outsiders thought it was their calling to organize local people to do their "native" thing, but on someone else's terms, of course and within someone else's time frame! Recreation consisted of a big booze-up appropriately flavoured with games of chance - designed, one would think, to degrade and dehumanize all who would get spun around by the wheel of quick fortune. The "maybe I can get something for nothing" world had arrived. Initiative had been successfully stifled. Individual pride and dignity had been well and truly buried.

The old Ingamo Association, a community organization consisting of a group of local native residents was struggling to revive itself when I came to Inuvik - struggling against many odds to do something that would meet the needs of the native people in the social, cultural and recreational areas. The money and other resources of Government were more attuned, however, to the newcomer's conception of a community centre. The hockey rink and the curling rink were to be built at great cost, and only after a comedy of errors had been played out. An expensive complex arose - one that was to serve only a segment of the population, that was far from being multi-purpose, that was a financial albatross around the necks of the ratepayers, and one that could only be utilized for a portion of each year.

When plans for the Arctic Winter Games were announced by the government in 1969, some people realized that this was a project geared to southern thinking, designed for a large measure of public relations for the Administration, and primarily for non-native activities and participation. It ignored all but the younger age groupings. On the other hand the native Northern Games have managed to provide something of a balance to this. Their story is well-documented.

*(Appended to this presentation is a copy of the 1975 Northern Games Booklet which contains the history and story of the Games since 1970).

Northern Games represented a reaction against this kind of imposed program, to the sort of attitudes to which native people have been so long subjected. The success of the Northern Games is widely known and recognized. They succeeded, but not without many struggles and roadblocks, and lack of adequate and realistic Government support. They succeeded because they both involved native people totally as participants, people of all ages, and drew them in as decision-makers. Northern Games was conceived in 1969, born in 1970, and became an example of what can be done to encourage and preserve cultural skills, values, arts and traditions - to preserve them as a positive force for human development in a situation where personal pride and self-esteem must be enhanced if the negative pressures and changes of today's North are to be withstood. One may have to learn to adapt to a degree, but it is only possible to do this successfully if one had confidence, has the opportunity to express one's convictions, and is able to work actively towards one's aspirations. Northern Games stands out, but much more should and could have been done over the years to accomplish the kinds of things they have done. Government has always been slow to respond to indigenous needs, preferring, it appears, to fund programs devised elsewhere and designed to meet the needs of essentially southern situations.

It has been a constant fight to maintain and implement relevant cultural and recreational programs. The T.E.S.T. ski program has been reasonably successful because of people involvement. There has been a paucity, however, of this type of activity. In the rush for highway by-passes, and in the frantic haste to cater to the demands of the developers, or "exploiters", as many are calling those who come into the country for reason of monetary gain alone, the Government can so easily ignore the needs of such programs. This was the case at Inuvik when the ski runs were effectively blocked off by road construction as the planning had given no thought for the long-term implications for the ski program. Major projects are too often initiated without the knowledge of the very people who are going to be directly affected.

A number of years ago, as a member of the Inuvik Town Council, I urged that the authorities refrain from giving away all the riverfront and protect the east branch, Boot Lake and Twin Lakes - waterways next to town. Surely the needs of local people must be considered and given some priority, I said. Surely the long-term recreational needs of the permanent citizens ought to be respected by the legislators. Industry comes and the access to the waterfront disappears. People space, camping space, boating space adjacent to the community - all very soon at an absolute premium, if they any longer exist at all. Huge tracts of riverfront property are quickly tied up by the large corporations, with Government as the facilitator. There is a lack of balanced planning because policies are implemented far from any local decision-making process and for the sake of expediency.

An in-town air strip at Inuvik is a safety hazard; a float plane base (at Shell or Long Lake) half-way to the M.O.T. airport is both a safety hazard and a source of uncontrolled industrial pollution. Airport (Dolomite) Lake itself, the only recreational area available to the average citizen who is not fortunate enough to own private transportation, is suddenly closed off and impounded within the airport reserve - a beauty spot to which access is being denied. That is, what was left of this picnic and camping area after the use of the quarry was allowed to go wild. This unrestricted use meant that some of the most scenic land close to Inuvik was systematically carted away by the truckload to build a highway no one locally asked for.

Now this highway is being constructed south from Inuvik, all the way to the Yukon Territory. What controls are there presently in force to prevent pollution, irresponsible shooting of wildlife, burning of bush land, and destruction of lakefront property along these miles running from Inuvik to Arctic Red River to Fort McPherson? A highway once built, and built without local consultation, rapidly opens up a fragile land to the ravages of careless intruders who generally demonstrate little regard for the long-term protection

people have recognized the need for a new and adequate native Friendship Centre at Inuvik to serve the Delta area.- a facility where programs and services can be offered and co-ordinated to meet the specific needs of the local people.

*/ (Appended to this presentation is a copy of a brochure describing more about the proposed Friendship Centre at Inuvik).

The struggle to get the project underway and to obtain basic funding tends to discourage all but the most persistent. As I have said, governments can find millions of dollars for this and millions more for that, but are reluctant to give support to a project that will provide positive social and recreational alternatives for people; a project that will allow permanent residents to accept responsibility and be creative in their own cultural milieu. After so many years of frustration by those who saw the requirement for such a centre, and after receiving approval in principle for the project, surely wide support should be forthcoming.

In Inuvik a place is desperately needed where native people can feel at home, a centre where they can participate in the things they want to do, on their terms, and to emphasize the aspects of life that they regard as important. This is a time of crisis for the people of the Delta. Are we going to procrastinate again, as with Frobisher Bay, and other places, and try to sidestep the crisis, wringing our hands later, because too late we observe the results of change - change that comes like a cyclone and sweeps all before it.

Massive development brings with it inevitable social upheaval. If such is to be allowed then proper provision must be made for assisting local people to adjust to and benefit from it. Where people are able to participate in the running of their own affairs, a much healthier community will evolve. If we work towards more stability in the home and less frustration in the individual's life, the total community will ultimately benefit.

There must be specific provision made for funding the operations of native-run and organized recreational and cultural facilities and programs. Native people now have their own organizations. They have acquired the capability of implementing relevant and viable programs and services. The Government of Canada as well as industry and other agencies must recognize their responsibility to support native endeavours in a realistic and logical way. Not tomorrow when life will be that much more complex, but today while there is still opportunity to prepare for the additional changes and pressures that are around the corner.

Yes, people have many doubts about mammoth projects like pipelines because they have been through it all in microcosm already. They have known abandonment at a time of need; they have known indifference at a time of seeking; they have known broken promises ^{at} a time of crisis.

Modern technological knowhow may have something to contribute to northern development. But in the process let us not forget the contribution northerners themselves have to make. Let us use every means possible to support them in sharing positively and creatively in the future of their own land.

A man's ancestry and heritage merit respect and understanding. A man's values and traditions have their unique contribution to offer to the progress of northern society. A man's priorities and wishes for meaningful and enriching recreational and cultural expression need the support and encouragement of us all.

I trust, sir, that you will use the opportunity given you to make the strongest possible recommendation to the Federal Government and also advise the private sector that they attach some special priority to discharging their moral, if not their legal, obligation to support, to the fullest extent the cultural and recreational needs of northern people at this particular time.

